

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 78, 2023

"Defeating Tyranny in the Realm of Thought"

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ISKCON's Challenge to Śrīla Prabhupāda

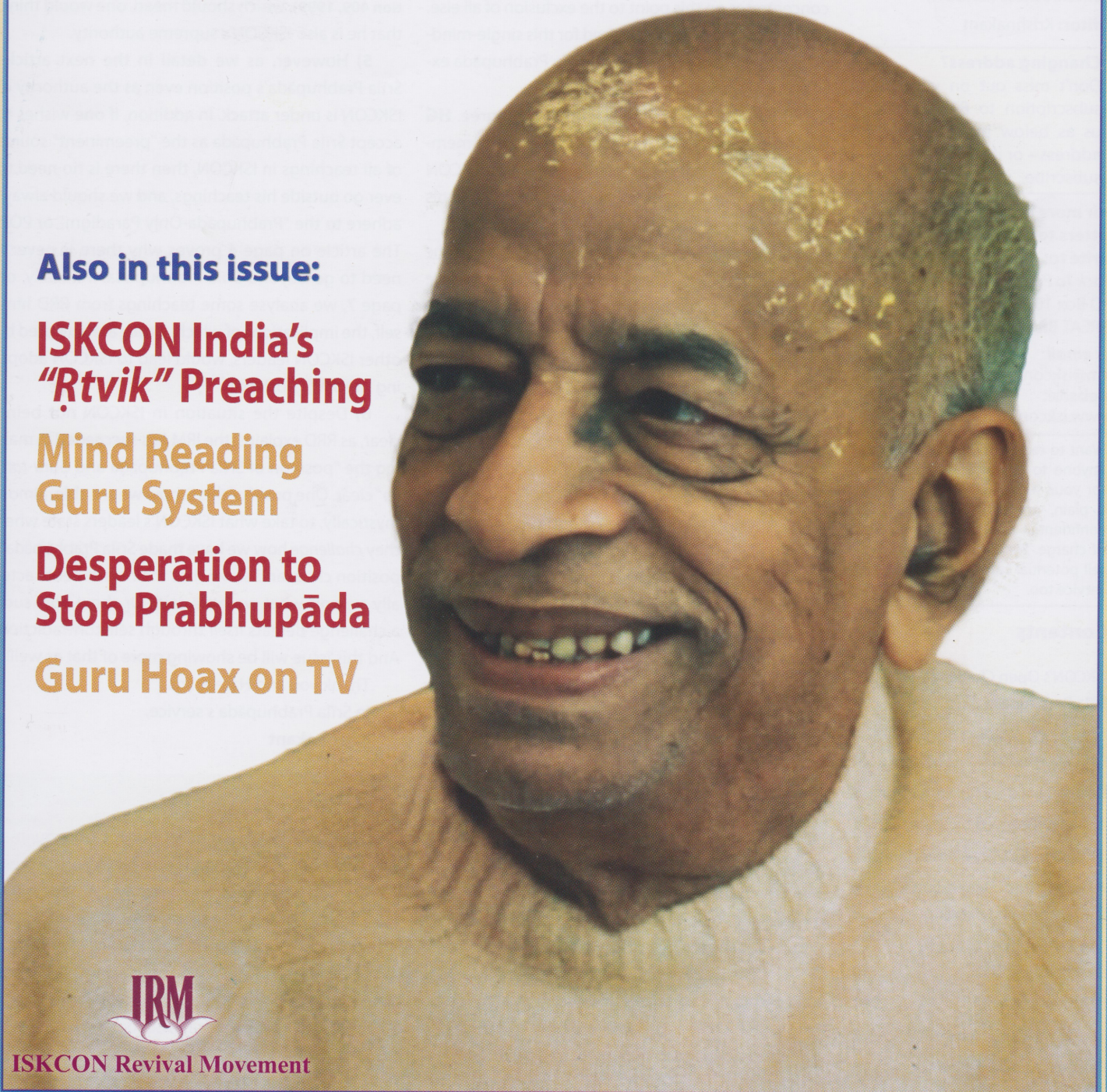
Also in this issue:

**ISKCON India's
"Ṛtvik" Preaching**

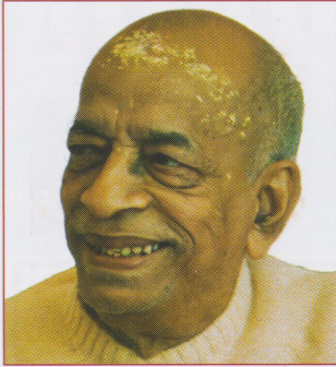
**Mind Reading
Guru System**

**Desperation to
Stop Prabhupāda**

Guru Hoax on TV



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Founded under the inspiration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya, International Society for Kṛṣṇa Consciousness (ISKCON)

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The First Mistake

Welcome to Issue 78 of *Back To Prabhupāda* (BTP).

1) Śrīla Prabhupāda explains that if we make a mistake in an opening calculation, then no matter what you do *afterwards*, the calculation will always be faulty:

"If you miss one point, there is a mistake in your calculation. Regardless of what you add or subtract after that, the mistake is already in the calculation, and everything that follows will also be faulty."

(*The Science of Self-Realization*, Chapter 4)

2) In regard to ISKCON, that mistake is not establishing Śrīla Prabhupāda's correct position, both in theory and practice. And without doing this *first*, everything else will and has failed. Hence, the IRM concentrates on this point to the exclusion of all else. We have been severely criticised for this single-minded approach, but without it, as Śrīla Prabhupāda explains, everything else will be futile.

3) ISKCON leaders are beginning to agree. **HG Rasarāja Dāsa ("RRD")** is a long-time senior member and trustee for the governing board of ISKCON India (the "Bureau", the legal entity which controls ISKCON India), and he states:

"unless, you know [...] Prabhupāda's position in the movement is properly established, we'll never be able to, you know, correct anything else because Prabhupāda said if you're adding 10 numbers and you make a mistake in adding the first number, the total is never going to be right"

(RRD, Video Discussion, 12/5/23, emphasis above and in rest of Issue added)

In the same discussion, RRD also adds that *"the position of Śrīla Prabhupāda and Guru-tattva is not clear"*, and this fact must be recognised *"at the GBC level"*. RRD is, of course, correct that Śrīla Prabhupāda's position in ISKCON is not clear, and that until it is clearly established, they will not be able to correct anything else.

4) It would be shocking if there existed a Kṛṣṇa consciousness movement in which it was not clear *"who is Kṛṣṇa?"*! Yet, to have a movement ISKCON, founded by Śrīla Prabhupāda, in which it is *still* not

clear *"who is Prabhupāda"* is no less shocking, especially after almost 50 years. And yet, the answer is no less obvious. Śrīla Prabhupāda's position in ISKCON was completely clear before he physically departed, and the movement flourished, and there is no reason for this to have ever changed. And what was that position? As the Ācārya of ISKCON, it encompassed:

- a) His position as the *dikṣā* guru;
- b) His position as the *śikṣā* guru;
- c) His position as the supreme authority.

We know that position a) is no longer acknowledged, but surely his position in respect of b) and c) is still accepted in ISKCON? After all, ISKCON still acknowledges that Śrīla Prabhupāda is the *"preeminent śikṣā guru"* for everyone in ISKCON (**GBC Resolution 409, 1999**), which should mean, one would think, that he is also ISKCON's supreme authority.

5) However, as we detail in the next article, Śrīla Prabhupāda's position even as the authority of ISKCON is under attack. In addition, if one wishes to accept Śrīla Prabhupāda as the *"preeminent"* source of all teachings in ISKCON, then there is no need to ever go outside his teachings, and we should always adhere to the *"Prabhupāda-Only Paradigm"* or POP. The article on page 4 proves why there is never a need to go beyond Śrīla Prabhupāda. Ironically, on page 7, we analyse some teachings from RRD himself, the implications of which, if they are accepted by other ISKCON leaders, would lead to ISKCON adopting the IRM's position!

6) Despite the situation in ISKCON not being clear, as RRD explains, the IRM *has* succeeded in making the *"position of Śrīla Prabhupāda and Guru-tattva"* clear. One proof of this is how we are able, almost mystically, to take what ISKCON's leaders state when they *challenge* how we have made Śrīla Prabhupāda's position clear, and show that their statements actually *support* what we have said! Or show how such a challenge defeats *itself* through self-contradiction. And this issue will be showing more of that as well!

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your *free* copy.



ISKCON's Open Challenge to Śrīla Prabhupāda

To the rank and file of ISKCON, and the world at large, Śrīla Prabhupāda is supposedly the Ācārya and supreme authority of ISKCON. However, in recent issues, we have documented the trend of ISKCON's leadership openly challenging Śrīla Prabhupāda's position as the supreme authority in ISKCON:

1) The GBC-approved Hermeneutics course states that Śrīla Prabhupāda must be understood through the "Vaiṣṇava tradition" and the "previous ācāryas", instead of Śrīla Prabhupāda being the authority through whom we understand everything else (see BTP 69, "The GBC and ISKCON India in Fight Over Course").

2) An ISKCON India leader promoted a paper which states that it is wrong to elevate Śrīla Prabhupāda as the supreme authority who is above all other sources of evidence (see BTP 70, "A Challenge to the ICC – 2").

3) GBC voted-in guru HH Bhakti Vikāsa Swami organised a talk which preached that it is "twisted" to accept that Śrīla Prabhupāda is "obviously right" and in line with *sādhū* and *śāstra*. And that we need "*sādhū*" and "*śāstra*" to "protect" us from what Śrīla Prabhupāda states, just as we need protection from a US President who can "say all sorts of things" (see BTP 76, Interactive, "Nonsense Corner").

4) Guru HH Hridayānanda Dāsa Goswami states one must "verify" Śrīla Prabhupāda's teachings against "every Sanskrit word" to check they are correct (see BTP 76, "ISKCON's Attack on Śrīla Prabhupāda Escalates").

Supreme Authority

However, Śrīla Prabhupāda did not order that his authority be questioned or challenged in the way described above. Rather, to ensure such challenges could never happen in ISKCON, he ordered the following to be enshrined in all official documents:

"He [Śrīla Prabhupāda] is the supreme authority in all matters of the society."

(Amendments for Official Documents, "Topmost Urgency", 22/7/74)

Then, for the avoidance of any doubt, subsequently, just a year later when the GBC, the governing body of ISKCON, was first officially established, the very first resolution passed by the GBC repeated this order:

"... the International Society for Krishna Consciousness of which He [Śrīla Prabhupāda] is the Founder-Ācārya **and supreme authority.**"

(GBC Resolution 1, 1975)

Thus, by the definition of the words "su-

preme authority", all other sources of evidence will automatically be understood through Śrīla Prabhupāda's teachings—thus rendering challenges 1 and 2 in the previous section as being invalid. And, as Śrīla Prabhupāda is the supreme authority, he cannot be challenged, nor is there any need to do so, period—thus rendering challenges 3 and 4 in the previous section as also being invalid.

POP system in practice

One only needs to look at how ISKCON operated in practice during Śrīla Prabhupāda's physical presence to see the utter obviousness of the points made above. When Śrīla Prabhupāda issued any instruction, we do not find that before executing every such instruction, his disciples had to first stop and immediately conduct intensive investigations to "check" and "verify" such instructions with:

- "Historical precedence" and "tradition";
- "*Śāstra*" and "*sādhū*";
- The original Sanskrit text.

Rather, his disciples would "jump to it", and immediately take such instructions as their life and soul without hesitation. Thus, in practice, everyone followed the Prabhupāda-Only Paradigm or POP, wherein one *only* accepts Śrīla Prabhupāda's direct instructions, and never consults anything outside of them. Again, just a basic understanding of the guru-disciple relationship makes these points obvious:

"Disciple means there is no argument. Whatever the guru will say, you have to accept. That is disciple. That is final. There is no argument."

(Śrīla Prabhupāda, Answers to a Questionnaire from Bhavan's Journal, 30/6/76)

Rascal challenges

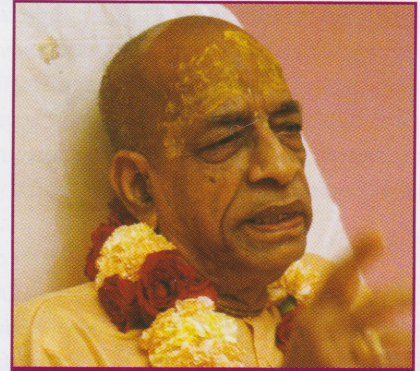
Underscoring the points above, one can note how Śrīla Prabhupāda reacted whenever someone dared to challenge whether or not his teachings were "in line" with *śāstra*:

Hari-śauri: "That was one thing that Nīṭai put in his letter, that the teachings of ISKCON are completely opposite or contradictory to what is actually in the *śāstra*."

Śrīla Prabhupāda: "Now he has become tiger. He wants to kill that philosophy. When he did not know anything, he came to us. Now he has become learned, he wants to criticize. [...] The rascal. What can be done?"

(Room Conversation, 26/10/76)

This further proves the point we have



Śrīla Prabhupāda
is the supreme authority in ISKCON

made repeatedly, that the teachings of the *bona fide* spiritual master are already automatically in line with "guru, *sādhū* and *śāstra*", and to even *think* differently, or that they need "checking", is rascaldom of the highest order.

New authority system

When we have exposed the deviations by ISKCON's leaders such as the guru hoax, it may be noted that at least ISKCON's leadership still claimed that they were supposedly directly following Śrīla Prabhupāda's orders. But what we have now is a fundamentally different development, wherein even those orders themselves are being questioned as not necessarily being authoritative and supreme in their own right. Rather, they can be "understood" by consulting teachings outside of those provided directly by Śrīla Prabhupāda. One can note that originally even the GBC realised that this was a deviant practice:

"we must see the previous ācāryas through Prabhupāda. We cannot jump over Prabhupāda and then look back at him through the eyes of the previous ācāryas."

(Our Original Position, 1996, GBC Press, p. 163)

Hence, even the GBC once accepted that following the POP was correct!

Conclusion

Having already removed Śrīla Prabhupāda as ISKCON's *dikṣā* guru, and engaged in a series of shocking attacks on Śrīla Prabhupāda as documented in BTP 76 article "ISKCON's Attack on Śrīla Prabhupāda Escalates", it is no surprise that ISKCON's leaders are challenging Śrīla Prabhupāda as being ISKCON's supreme authority. The solution to all this madness is to follow the POP, and thus stick only to Śrīla Prabhupāda's actual, verified instructions and never go beyond them—and thus restore him to being ISKCON's supreme authority.

The Fallacy of Going Beyond Śrīla Prabhupāda

One aspect of challenging Śrīla Prabhupāda's authority, which was mentioned in the previous article, was the need to go outside of Śrīla Prabhupāda's teachings. Here we will cover two common arguments that are put forward to justify doing this.

Eliminating bias

One argument put forward by ISKCON leaders to justify going outside of Śrīla Prabhupāda's teachings is summarised below by ISKCON Jaipur Temple President **HG Pañcarat-na Dāsa** ("PRD"):

"conditioned souls can also misunderstand the purports of Śrīla Prabhupāda due to their conditioned and biased nature. That's why Basu Ghosh Prabhu [ISKCON India leader – Ed.] and others are saying we follow Śrīla Prabhupāda to the letter but we understand his meaning by cross referencing with Śāstra because we know he will never say anything against Śāstra. [...] That way we can know that our understanding of Śrīla Prabhupāda is proper and not a biased misunderstanding."

(PRD, Email, 30/1/23)

Thus, he explains that ISKCON leaders claim that:

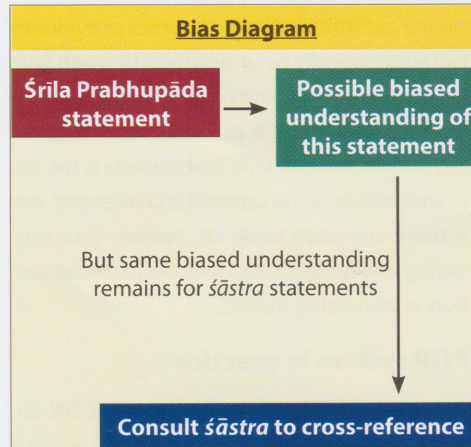
- 1) Our understanding of Śrīla Prabhupāda's words may be wrong due to our bias.
- 2) Therefore, we check our possibly biased understanding with what *śāstra* states, as we know that Śrīla Prabhupāda's actual teachings will always be in line with *śāstra*.

3) In this way, we can eliminate our biased understanding of Śrīla Prabhupāda's words.

However, this argument is based on a massive logical fallacy as shown in the "Bias" diagram above. If one's understanding of Śrīla Prabhupāda's words is biased due to our conditioned nature, then reading any other words, wherever they are from, will also be *similarly* biased, as one's conditioning will be the same. It is not that:

- a) When one opens Śrīla Prabhupāda's books one is conditioned and biased;
- b) Then when one opens the pages of "*śāstra*" one's conditioning and bias magically disappear;
- c) Then when one returns to opening Śrīla Prabhupāda's books, the bias and conditioning return just as magically.

Thus, simply reading *something else* will not eliminate the bias, if it exists. And thus, this is not a justification for needing to go outside of Śrīla Prabhupāda's teachings.



Checking "understanding"

A related argument for going outside of Śrīla Prabhupāda's teachings is given by **HG Kṛṣṇa Kīrti Dāsa** ("KKD"), the Convenor of the ISKCON India Scholars Board:

"And the example of ritvikism is most appropriate here. [...] they still come to a wrong conclusion. This is because whatever they THINK Śrīla Prabhupāda meant by what he said is not in line with the teachings of the shastras or the acharyas or their shishtachara. And for us to point out that someone's particular understanding of Śrīla Prabhupāda is inconsistent with relevant shastras and teachings of other acharyas is NOT 'checking the veracity of Śrīla Prabhupāda's vāṇī.' [...] We are checking the veracity of your claim or someone else's claim that SP meant something by what he said."

(KKD, Email, 2/2/23)

Thus, it is argued that one can check what someone claims Śrīla Prabhupāda meant:

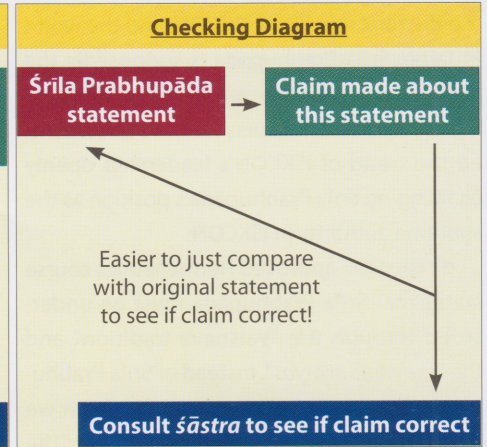
- 1) By comparing such claims with *śāstra*;
- 2) And seeing if there is a difference.

However, if it is possible to check what one claims against a statement from *śāstra*, then it is even easier and more accurate to check that claim with Śrīla Prabhupāda's original statement, as now one is dealing with the actual, original source of the claim. Thus, again, there is no justification for going outside of Śrīla Prabhupāda's teachings.

Śrīla Prabhupāda will suffice

To prove how easy this is, we can use an example from KKD's own ISKCON India organisation. ISKCON India's leaders passed a resolution on 25/11/19 in regard to the issue of female *dikṣā* gurus. They claimed the reason there should not be any female *dikṣā* gurus is:

"he [Śrīla Prabhupāda] never appointed a single woman as a TP, GBC, or ritvik (guru – as



per the July 9 letter")

Thus, they claim that the July 9th, 1977 letter appoints "guru". So one can *read* the original July 9th, 1977 directive, and note that there is no mention that the "rtvik" is a *dikṣā* "guru". Indeed, there is no mention of "guru", period. Hence, one can "check" that the claim made by ISKCON India regarding what was "meant" by Śrīla Prabhupāda is "inconsistent" with what is actually stated by Śrīla Prabhupāda. One does not need to find some *śāstra* (not given and translated and explained by Śrīla Prabhupāda), to see if such a claim is inconsistent with what *śāstra* states. Śrīla Prabhupāda's authoritative statements will do just fine. This is summarised by the "Checking" diagram above.

Śrīla Prabhupāda's system

We have used simple logic to prove that the arguments for going outside of Śrīla Prabhupāda's teachings are seriously flawed. But, more importantly, Śrīla Prabhupāda himself never taught that the way we should avoid "misunderstanding" his teachings is by jumping over him and instead directly consulting "*śāstra*" ourselves. Rather, he ordered his disciples to repeatedly read his books and taught that by this process the correct meaning would be revealed:

"In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop."

(Śrīla Prabhupāda, Letter, 22/11/74)

Hence, those who propose going outside of Śrīla Prabhupāda's teachings possess neither the logic nor faith required for sticking only with Śrīla Prabhupāda.

The Necessity of a Specific Śāstric Prohibition

ISKCON's leaders are united in objecting to Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru. One main argument they give for this objection is that Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru would somehow be "against *śāstra*". A typical example is GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")** claiming that Śrīla Prabhubāda would have had to "override" *śāstra* to remain the *dikṣā* guru of ISKCON (which BVKS calls "rtvikism"):

"the heterodox and dangerous hermeneutic that Śrīla Prabhubāda is so special that he could override *guru*, *sādhū*, and *śāstra*, and that he actually did so to establish rtvikism"

(BVKS, *Mothers & Masters*)

In previous issues, we have covered the dispute between ISKCON's leaders in regard to whether females can become *dikṣā* gurus ("FDG"). When arguing over FDG, ISKCON's leaders have also used arguments regarding whether FDG is against or not against *śāstra*. However, we can use their own "śāstric" arguments in regard to FDG, to show ISKCON's leaders are self-defeated in their "śāstric" objections to Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru.

The śāstric argument for FDG

The GBC, and much of ISKCON outside of India, have generally been in favour of FDG. A leading scholar for this side has been **HH Hridayānanda Dāsa Goswami ("HD")**, who is considered within ISKCON supposedly learned in śāstric matters, since ISKCON accepts his rendering of the 11th and 12th cantos of the *śāstra Śrīmad-Bhāgavatam*. He has presented what he claims is a definitive conclusion regarding what *śāstra* states about the eligibility of one to become a *dikṣā* guru, as follows:

"Rūpa Gosvāmī states that fundamental principles of devotional service cannot be changed, but details are variable. [...] Since neither Rūpa Gosvāmī, nor any other great Ācārya, nor any basic *śāstra*, states **that suppressing Vaiṣṇavī gurus is a fundamental unvarying law of bhakti-yoga**, we conclude the obvious: it is a detail."

(HD, "The Vaiṣṇavī Guru", personal website)

Thus, it is accepted that whether or not a certain type of guru is against *śāstra*, will depend on whether *śāstra* states that suppressing such a guru is a fundamental law of *bhakti-yoga*. Therefore, in the above argument where HD states "Vaiṣṇavī gurus", one can substitute the term "physically absent" gurus, and

the same conclusion will be reached regarding Śrīla Prabhubāda's position. Namely, that *śāstra* would need to state that suppressing a physically absent guru is a law of *bhakti-yoga*, if one wishes to claim that Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru is somehow against *śāstra*. But such a statement has never been produced. Thus, by their own argument, whether a guru is female or physically absent is a "detail" of *bhakti-yoga*, not a principle, and thus such gurus cannot be "suppressed".

The śāstric argument against FDG

The anti-FDG side is represented by ISKCON India, and a leading spokesman for this group has been **HG Basu Ghosh Dāsa ("BGD")**, who is also one of the main leaders of ISKCON India. He has presented what he claims is a definitive conclusion regarding what *śāstra* states about the eligibility of a female to become a *dikṣā* guru, as follows:

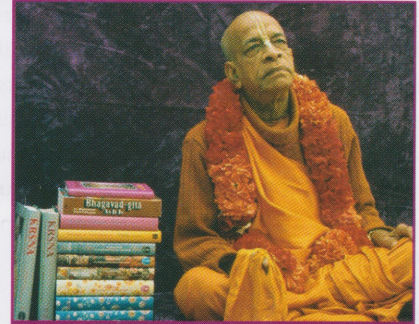
"What Prabhubāda wrote in his purport to *Śrīmad Bhāgavatam* 4.12.32, ought to settle the issue. [...] Śrīla Prabhubāda [...] wrote: "according to *śāstric* injunction". [...]

"According to śāstric injunctions [...] Suniti, however, being a woman, and specifically his mother, could not become Dhruva Mahārāja's *dikṣā*-guru."

It's clear from this purport that: [...] **A woman is prohibited from being a *dikṣā* guru.**" (BGD, 23/1/23, "Akiñcana Gocara" website)

BGD has thus claimed that eliminating FDG depends on the existence of a "śāstric injunction" which specifically prohibits them from acting as a *dikṣā* guru. And that because Śrīla Prabhubāda has supposedly presented this prohibition, this should thereby "settle" the issue. As the anti-FDG side also claims that Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru is against *śāstra*, one would therefore expect ISKCON India to similarly produce Śrīla Prabhubāda stating the "śāstric injunction" prohibiting a physically absent person from acting as a *dikṣā* guru in order to "settle" the issue – just as they have claimed to do in the case of FDG. However, ISKCON India has never presented such a statement. And therefore, by their own argument, they cannot claim that Śrīla Prabhubāda is prohibited from acting as a *dikṣā* guru.

In both cases, whether FDG or anti-FDG, since Śrīla Prabhubāda remains ISKCON's *dikṣā* guru, their arguments for FDG or only male *dikṣā* gurus become redundant – as then no successors of any sex are needed anyway!



Śāstra does not prohibit Śrīla Prabhubāda remaining sole *dikṣā* guru

Self-defeated by their arguments

Thus, both sides in the FDG issue, which constitutes the whole of ISKCON's leadership, agree that in order for a guru to be considered not supported by *śāstra*, it requires that *śāstra* specifically object to such a guru:

FDG group: Such objection must be given as a "law of *bhakti-yoga*".

Anti-FDG group: Such objection must be given as a "śāstric injunction" prohibiting such a guru.

Thus, it is accepted that **the burden of proof** to show if a guru, with certain physical bodily characteristics, is supported by *śāstra*, is placed on those who object to such a guru. Hence, whether the physical bodily characteristic in question is a female body or no body at all (Śrīla Prabhubāda), both sides have to agree that such a śāstric statement of objection requires to be produced. And this has not been done by either side in regard to a physically absent *dikṣā* guru (Śrīla Prabhubāda).

We do not need to accept these arguments as being valid. But since they accept that their arguments are valid, then both sides are self-defeated by their own arguments and thus must accept that Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru is supported by *śāstra*.

Conclusion

ISKCON's leaders on all sides have tried to prohibit Śrīla Prabhubāda from being ISKCON's *dikṣā* guru by throwing around the word "*śāstra*" as if it is some magic wand. However, if they are asked why and how Śrīla Prabhubāda remaining ISKCON's *dikṣā* guru is supposedly against *śāstra*, they cannot say. According to their own arguments, they have the burden of proof of presenting a specific statement of objection to a physically absent guru from *śāstra*, in either the form of a law of *bhakti-yoga* or an injunction of prohibition. But they have never done so.

Śrīla Prabhupāda Already Approved by Śāstra

In the previous article, we documented how “śāstra” is misused to falsely claim that Śrīla Prabhupāda cannot remain ISKCON’s *dikṣā* guru. Below, by documenting yet another misuse of *śāstra* to try to suppress Śrīla Prabhupāda, we will fully establish how *śāstra* fully supports Śrīla Prabhupāda remaining ISKCON’s *dikṣā* guru.

No basis for claims

Referring to Śrīla Prabhupāda remaining ISKCON’s *dikṣā* guru, GBC voted-in guru HH Śivarāma Swami (“SRS”) claims:

“and yes, **you have to accept a living guru**. This *rtvik* concept of accepting somebody who’s already passed away is, it’s more than absurd and of course you don’t find any reference to it anywhere in *śāstra*”

(SRS, Disciple Meeting, 1/9/23)

1) SRS claims that “you **have to** accept a living guru”, as in physically present. Yet this has never been taught by Śrīla Prabhupāda, nor does SRS produce any statement from *śāstra* which states this. Thus, with this claim being proven false, it is his subsequent claim that accepting a guru who is not physically present is “more than absurd”, which is what is *actually* “absurd”. Because the basis for this claim – that it is **compulsory** to accept a living guru – itself has no śāstric basis!

2) SRS then asserts that there is no “reference” in “*śāstra*” to accepting a physically absent guru. However, there is no reference in *śāstra*, for example, to specifically accepting a bona fide guru that is “white”-bodied. Thus, if SRS wishes to claim that only gurus for which there are specific examples mentioned in *śāstra* are bona fide, then the successors to Śrīla Prabhupāda, including himself, are in any case automatically disqualified.

Śāstra gives the qualifications

Śāstra gives the *qualifications* required to be a bona fide *dikṣā* guru. Whoever satisfies such qualifications is thus automatically approved by *śāstra* as being able to become a bona fide *dikṣā* guru. *Caitanya-caritāmṛta*, *Madhya-līlā*, 8.128 states that anyone who knows the science of Kṛṣṇa can become a *dikṣā* guru.

1) Thus, *śāstra* does not need to give examples of *dikṣā* gurus of every possible different type of race in order for such gurus to become bona fide *dikṣā* gurus. Such gurus would simply need to satisfy the śāstric qualification required of knowing the science of Kṛṣṇa. Other-

wise, the śāstric qualification would not be that they need to know the science of Kṛṣṇa. The qualification would instead be that an *example* of such a guru must have been given in *śāstra*.

2) Thus, a person with a white body who satisfies the qualification required to be a guru given by *śāstra* cannot be barred on the basis that he does not satisfy *another* qualification – that of needing to possess an Indian body, for example. Because, again, such a qualification to be a guru is not stated by *śāstra*.

Therefore, by point 1), Śrīla Prabhupāda cannot be barred on the basis that *śāstra* does not give an *example* of a physically absent guru. Nor, by point 2), can Śrīla Prabhupāda be barred by claiming that the guru must be “living”, because such a *qualification* to be a guru is not stated by *śāstra*. Thus, objections to both “white” or physically absent gurus are based on imposing either an example or bodily requirement on who can be a *dikṣā* guru – neither of which is stated by *śāstra* as being a qualification needed to be a *dikṣā* guru.

Thus, all that SRS and other GBC gurus have done is *invented* two fake qualifications to be a guru – the need for an example, and a physical bodily restriction – just to disqualify Śrīla Prabhupāda. But if they applied such qualifications on themselves, then they could also be disqualified. Hence, such argumentation is just shameless hypocrisy.

Śāstra approves Śrīla Prabhupāda

Therefore, gurus not possessing either a physical Indian body or a physical body at all, are **already mentioned by śāstra** by the teaching that **anyone** who knows the science of Kṛṣṇa can be a guru.

Additionally, as Śrīla Prabhupāda states in the purport to *Śrīmad-Bhāgavatam* 4.8.54, a bona fide *dikṣā* guru would also need to have been authorised by his own *dikṣā* guru.

It is not disputed that Śrīla Prabhupāda *already* satisfied these śāstric requirements for being a qualified and authorised bona fide ***dikṣā*** guru for ISKCON, since he functioned as such in ISKCON from 1966 onwards. Hence, it has to be accepted that Śrīla Prabhupāda acting as ISKCON’s *dikṣā* guru is **already approved by śāstra** unless *śāstra* further states that such a bona fide *dikṣā* guru **automatically loses his ability to continue to act as *dikṣā* guru once he physically departs**. But, as already explained in the previous section, this has not been taught by *śāstra*.



Śivarāma Swami (L): Shamelessly places bodily restriction on Śrīla Prabhupāda

Further śāstric proofs

It is not disputed that Śrīla Prabhupāda:

a) Continues to act as a *dikṣā* guru to his disciples and to spiritually interact with them. Otherwise, one would need to take a new *dikṣā* guru as soon as he physically departed – and this is specifically forbidden by *śāstra*:

“A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden.”

(Cc., Ādi-līlā, 1.35, purport)

b) Continues to accept *śikṣā* disciples, as Śrīla Prabhupāda is accepted as always being the “preeminent” *śikṣā* guru for everyone in ISKCON (GBC Resolution 409, 1999).

Thus, by a), we know that *śāstra* states that Śrīla Prabhupāda has the spiritual ability to act as a *dikṣā* guru for *new* disciples. And, by b), we know that *śāstra* states that Śrīla Prabhupāda can also accept *dikṣā* disciples:

“There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.”

(Cc., Ādi-līlā, 1.47, purport)

Thus, in the previous section, we proved that Śrīla Prabhupāda remaining *dikṣā* guru is approved by *śāstra* since he satisfies all the śāstric requirements to be a *dikṣā* guru. The above offers further śāstric proofs that Śrīla Prabhupāda can remain ISKCON’s *dikṣā* guru.

Conclusion

Śrīla Prabhupāda is approved by *śāstra* to *continue* acting as ISKCON’s *dikṣā* guru. Since he did not give up his position as ISKCON’s Ācārya and *dikṣā* guru, it also means that his disciples are not approved by *śāstra* to be *dikṣā* gurus, even if they are *qualified* – because they are not *authorised* by Śrīla Prabhupāda to succeed him as ISKCON’s *dikṣā* guru.

ISKCON India's "Rtvik" Preaching

In the article on page 5, we noted the non-existence of a śāstric injunction prohibiting a physically absent person from acting as a *dikṣā* guru. Such an injunction, if it had existed, would have established the supreme primacy of the absolute necessity of the physical presence of the spiritual master. However, anyone who has even the slightest familiarity with Śrīla Prabhupāda's teachings would know that such a śāstric injunction could not exist when Śrīla Prabhupāda has continually taught the exact *opposite* – that the physical presence of the spiritual master is irrelevant:

"So we should associate by the vibration, and not by the physical presence. That is real association."

(Śrīla Prabhupāda, Lecture, 18/8/68)

"No physical barrier is there in the case of spiritual affairs."

(Śrīla Prabhupāda, Letter, 14/10/73)

"Physical presence is not important."

(Śrīla Prabhupāda, Room Conversation, 6/10/77)

And so on. There are many more such quotes in the Appendix to *The Final Order* – the foundational document of the IRM (available for free on request). Yet there is not one quote emphasising the necessity of the physical presence of the *dikṣā* guru.

The "Bureau" is the legal entity that controls the whole of ISKCON India, and **HG Rasarāja Dāsa ("RRD")** has been a senior member of this body, and thus a Trustee of ISKCON India, for a long time. He is also a GBC deputy. All quotes in the shaded boxes are from a video discussion held with RRD on 12/5/23, in which he explains Śrīla Prabhupāda's position in ISKCON today.

Śrīla Prabhupāda is here in person

Śrīla Prabhupāda states that the physical presence of the spiritual master is not required (as quoted above) because the explanations given by him in his books are enough:

Paramahansa: "a pure devotee, when he comments *Bhagavad-gītā*, **someone who can never see him physically**, but he just comes in contact with his commentary, explanation, **is this the same thing?**"

Śrīla Prabhupāda: "Yes."

(Morning Walk, 11/6/74)

RRD fully agrees with these points since he explains that Śrīla Prabhupāda's physical departure is completely irrelevant due to him *still* being *personally* present on the planet right now, and thus:

1) He can actually further *personally explain* what he has written in his books:

"the person Bhagavat who is extraordinary and he [Śrīla Prabhupāda] can **explain things** that are **in his books**, you know, better than we can understand **from his books** [...] for example, the particular scientific work I'm doing, which was not done before [...] **Prabhupāda just made me understand** and do that"

2) He can do this and more, because Śrīla Prabhupāda can personally talk to us and "tell" us things:

"he has **given all the instructions we can read. But he can also tell**. We shouldn't discount that. He is here. [...] It's not a sentiment, it's not *sahajiyā*, it's not imagination."

3) He is here running the movement:

"Prabhupāda is sitting there in *mūrti* form in the temple and he is **actually here running the movement**."

4) He can do all this because he is here in person, literally:

"he is here, I mean, for me is very real. [...] Prabhupāda is **more real to me than my own body**. [...] I'm saying that **he is personally present**"

Preaches "rtvikism"

Thus, RRD accepts that Śrīla Prabhupāda is:

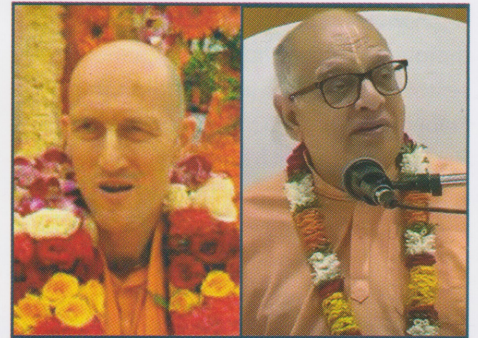
1) For all intents and purposes, present right now on the planet *personally* just as he was when he was physically on the planet;

2) *Still* running ISKCON and personally instructing its members.

RRD was not initiated by Śrīla Prabhupāda, but he explains how he is practically interacting with and receiving personal instructions from Śrīla Prabhupāda in a manner that is no less and no different to being Śrīla Prabhupāda's initiated disciple. Hence, RRD is clearly "not seeing any difference" between Śrīla Prabhupāda's physical presence and departure, in regard to Śrīla Prabhupāda being able to function as ISKCON's *dikṣā* guru. Especially since RRD explicitly states that the lack of Śrīla Prabhupāda's physical body is so irrelevant that despite such a lack, Śrīla Prabhupāda is *still* more present and real than our own physical bodies!

GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")**, who is very active in ISKCON India, calls such a belief "rtvikism" (his term for the IRM's position):

"I'd given a talk in which I'd compared that *rtvikism*, in one sense, it's not seeing any differ-



BVKS (L): Śrīla Prabhupāda is a dead body
RRD (R): Śrīla Prabhupāda is our living guru

ence between the *prakaṭa* and *aprakaṭa*, [...] when the spiritual master is present, and when he's not present"

(BVKS, Lecture, 20/1/22)

BVKS made this statement to defend his claim that Śrīla Prabhupāda is like a rotting corpse, and that one who accepts *rtvikism* cannot see that Śrīla Prabhupāda is now "dead" (documented in *BTP* 71, "Attacking Śrīla Prabhupāda's Transcendence" and *BTP* 72, "'Psycho' Attack on Śrīla Prabhupāda Continues"). Thus, by BVKS's understanding, RRD's preaching would also be "rtvikism" because:

a) RRD accepts that Śrīla Prabhupāda is still "here" and can "tell" us things, "explain" his books and run the movement. And thus, if it is accepted that Śrīla Prabhupāda is still here doing everything, one cannot claim – yes, he is here doing everything but for some reason he cannot accept disciples! That would be absurd.

b) It was possible for Śrīla Prabhupāda to become one's *dikṣā* guru when he was physically present, and RRD states that Śrīla Prabhupāda is still functioning as if he is physically present – which means he can also become one's *dikṣā* guru now in the same way.

Conclusion

We thus have two diametrically opposed visions given by ISKCON India's leaders:

a) BVKS opposing "rtvikism" on grounds that one cannot claim Śrīla Prabhupāda is still present spiritually in exactly the same way as when he was physically present.

b) RRD claiming Śrīla Prabhupāda is still present here now and acting in the same way spiritually as when he was physically present.

We sincerely hope the rest of ISKCON India's leaders are convinced by RRD's vision about Śrīla Prabhupāda's spiritual potency rather than BVKS's vision, as then the dispute between ISKCON and those who accept the IRM's conclusion would be over.

A Guru System Dependent

In previous issues and IRM papers, we have thoroughly shown how the arguments presented by ISKCON's leaders to remove Śrīla Prabhupāda as ISKCON's *dikṣā* guru are *false*. Here we will approach the issue from the opposite angle. We will accept that their arguments are actually *true*, and then examine the consequences if this were actually so. To do this, we will examine the statements ISKCON's leaders make regarding the key piece of evidence on which the guru hoax is based: a conversation held on May 28th, 1977 (henceforward "the conversation") between Śrīla Prabhupāda and his disciples. This conversation involved a series of 6 questions posed to Śrīla Prabhupāda, with each question followed by Śrīla Prabhupāda's answer. This series of 6 questions with their answers are listed verbatim in the box opposite, with (S) and (T) referring to the questions which were asked by Satsvarūpa and Tamāla Kṛṣṇa Goswami, respectively.

Answer is the opposite of question

We refer to a slideshow presented by GBC member and GBC voted-in guru **HH Badrinārāyan Swami** ("BAD"), and co-authored with GBC member and GBC voted-in guru **HH Bhakti Vaibhava Swami**, that was featured in *BTP* 72 article "Undefeated After a Quarter of a Century". There it is claimed regarding Question 1 of the conversation that:

"One of those questions the GBC asked of Śrīla Prabhupāda was: 'Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted.'

Śrīla Prabhupāda's answer:

Śrīla Prabhupāda starts by explain [sic] the system to be practiced while he is still physically present"

Śrīla Prabhupāda is "particularly" asked about initiations when he is "no longer with us" (physically absent). It is claimed that Śrīla Prabhupāda did *not* answer the question asked, but instead answered the exact *opposite* to the question he is asked and talked about initiations while he is physically present. Thus, accepting the slideshow explanation as being *true*, we have the following 'rules' regarding how Śrīla Prabhupāda will answer a question that is posed to him:

1) Śrīla Prabhupāda will not answer the question he is asked.

2) When Śrīla Prabhupāda is asked a

Questions posed to Śrīla Prabhupāda on May 28th, 1977

(S) Question 1:	Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted.
Śrīla Prabhupāda Answer 1:	Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating <i>ācāryas</i> .
(T) Question 2:	Is that called <i>ṛtvik-ācārya</i> ?
Śrīla Prabhupāda Answer 2:	<i>Ṛtvik</i> , yes.
(S) Question 3:	Then what is the relationship of that person who gives the initiation and the...
Śrīla Prabhupāda Answer 3:	He's guru. He's guru.
(S) Question 4:	But he does it on your behalf.
Śrīla Prabhupāda Answer 4:	Yes. That is formality. Because in my presence one should not become guru, so on my behalf, on my order... <i>Āmāra ājñāya guru hañā</i> [Madhya 7.128]. Be actually guru, but by my order.
(S) Question 5:	So they may also be considered your disciples.
Śrīla Prabhupāda Answer 5:	Yes, they are disciples. Why consider? Who?
(T) Question 6:	No, he's asking that these <i>ṛtvik-ācāryas</i> , they're officiating, giving <i>dikṣā</i> . Their... The people who they give <i>dikṣā</i> to, whose disciple are they?
Śrīla Prabhupāda Answer 6:	They're his disciple.
(T):	They're his disciple.
Śrīla Prabhupāda:	Who is initiating. His granddisciple...
(S):	Yes.
(T):	That's clear.
(S):	Then we have a question concer...
Śrīla Prabhupāda:	...When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

question he will answer the exact opposite of the question asked.

But, if one assumes that Śrīla Prabhupāda behaves in a rational manner, then he would answer the question he is asked, rather than answer the exact opposite of what he is asked. Especially since Śrīla Prabhupāda does not state that he will *not* answer what he is asked but instead answer the opposite of what he is asked.

Therefore, the only way one can claim that this is what Śrīla Prabhupāda is actually doing, is if one has the ability to read Śrīla Prabhupāda's mind and determine that, yes, he has decided to act in this opposite manner.

Answers must be read back to front

The slideshow ends with the following conclusion about the conversation:

"The bottom line. Śrīla Prabhupāda was formally asked by the GBC:

Our next question concerns initiations in the future, particularly at that time when you're no longer with us.

Śrīla Prabhupāda answered:

Regular guru/ Grand disciple

Disciple of my disciple"

It is claimed that the answer to the very first question Śrīla Prabhupāda is asked is actually given by the very last statement Śrīla Prabhupāda made, even though in between

there had already been 5 questions and answers given. Thus, accepting this slideshow explanation as being *true*, we have another 'rule' regarding how Śrīla Prabhupāda will answer a question that is posed to him:

3) Śrīla Prabhupāda will give the answer to a question, not when he is asked but only at any later time, with that time only known by a GBC representative.

Again, we may note that if it is assumed that Śrīla Prabhupāda behaves in a rational manner, then he would answer a question when he is asked it and not later at some random time. Especially since Śrīla Prabhupāda does not state that he will answer questions in some random order.

Therefore, the only way one can claim that this is what Śrīla Prabhupāda is actually doing is if one has the ability to read Śrīla Prabhupāda's mind and determine that, yes, he is actually answering questions in this unstated random order.

Yes means no!

When BAD presented the slideshow for example at the San Diego ISKCON temple on 5/12/21, he explained at the outset that:

"you'll see at the end of this there's a number of papers that this is based on"

Then, at the end of the slideshow it lists these papers that the slideshow is based on:

Entirely on Mind Reading

"References

[...]

"Disciple of my disciple" (GBC paper)"

This GBC paper *Disciple of My Disciple* ("DOMD"), on which the slideshow is based, states regarding Question and Answer 5 of the conversation:

"Satsvarūpa: So they may also be considered your disciples.

Prabhupāda: Yes, they are disciples. Why consider? Who?

ANALYSIS:

Satsvarūpa Mahārāja again suggests the possibility of proxy initiation. **Śrīla Prabhupāda could say yes, but he does not.**" (DOMD, p. 7)

However, as one can see above, Śrīla Prabhupāda clearly does answer: "Yes", to being asked if the disciples will be his. Thus, accepting the slideshow explanation as being *true*, we have then another 'rule' regarding how Śrīla Prabhupāda will answer a question that is posed to him:

4) When Śrīla Prabhupāda states "yes", he does not state this.

This rule again relies on the GBC being able to read Śrīla Prabhupāda's mind and determining that when Śrīla Prabhupāda says "yes", he does *not* mean "yes".

No orders required!

Next we turn to the explanation for the conversation given by GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")**. BVKS refers to the very last statement Śrīla Prabhupāda makes in the conversation and claims:

"Śrīla Prabhupāda said, 'there will be regular guru and the disciples will be disciple of my disciple', Śrīla Prabhupāda said."

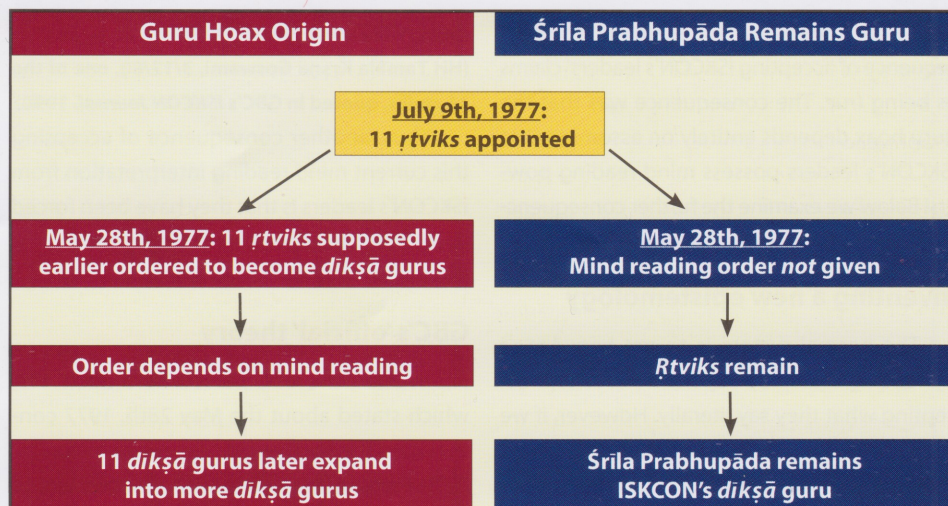
(BVKS, "Guru Issues, Part 17" Talk, 4/3/22)

In that last statement, as can clearly be seen from the full transcript given above, Śrīla Prabhupāda states:

"When I order you become guru, he becomes regular guru."

BVKS claims that Śrīla Prabhupāda needing to give an order for "regular gurus" – "When I order you become guru, he becomes regular guru" – means that the order has actually been given – "There will be regular guru". Thus, accepting his explanation as being *true*, we have another 'rule' regarding how Śrīla Prabhupāda makes statements:

5) When Śrīla Prabhupāda talks about the need to give an order for something to happen, it actually means Śrīla Prabhupāda



has already given the order.

However, it is normally assumed that Śrīla Prabhupāda means what he actually states and not something else. Especially since Śrīla Prabhupāda has never stated that when he states one thing, he actually means something else entirely.

Therefore, the only way one can claim that is what Śrīla Prabhupāda is actually doing is if one has the ability to read Śrīla Prabhupāda's mind and determine that:

- What he actually stated is *not* what he meant;
- What he really meant will be disclosed to us by an ISKCON leader.

Guru hoax based on mind reading

The historical facts are that:

1) On July 9th, 1977, Śrīla Prabhupāda ordered how initiations would continue in ISKCON: representatives (ṛtviks) would conduct initiations on his behalf without any requirement for Śrīla Prabhupāda's physical presence, thus ensuring he would continue to remain ISKCON's dikṣā guru.

2) Subsequently, through one singular act, ISKCON's leadership was able to simultaneously achieve 2 objectives:

- Terminate the ṛtvik initiation system for ISKCON which Śrīla Prabhupāda had ordered.
- Give birth to ISKCON's guru hoax.

This act was claiming that Śrīla Prabhupāda had supposedly appointed these ṛtviks to become successor dikṣā gurus as soon as Śrīla Prabhupāda physically departed. Without this claim, the ṛtviks would have continued to remain ṛtviks, and thus the guru hoax also would not have been born.

3) This order for these ṛtviks to turn into dikṣā gurus was supposedly given in the con-

versation, **providing** we accept the "interpretation" of the conversation given by ISKCON's leaders just documented – as being *true*. Because *then* it can be claimed that Śrīla Prabhupāda is speaking about his disciples becoming "regular guru" or dikṣā guru to give "initiations in the future, particularly at that time when you're no longer with us."

4) However, this "interpretation" depends entirely on claiming that one can read Śrīla Prabhupāda's mind, and *not* on what was actually stated as answers to the questions he was asked, as we have just documented.

Therefore:

- The guru hoax → Depends on → May 28th conversation interpretation;
- May 28th conversation interpretation → Depends on → Mind reading.

Hence:

- Guru hoax → Depends on → Mind-reading.

This is all explained by the diagram above.

Conclusion

If we accept that what ISKCON's leaders state is *true*, it means that we must also accept the *consequences* of such an acceptance. And the consequence is that it would mean ISKCON's leaders must possess magical mind reading powers. However, there is no evidence that they possess such powers to read Śrīla Prabhupāda's mind. Nor, to be fair to them, have they even claimed to be able to read Śrīla Prabhupāda's mind. But without investing ISKCON's leaders with such magical mind reading powers, the guru hoax collapses, and Śrīla Prabhupāda remains ISKCON's dikṣā guru. Hence, using this innovative approach of just accepting that ISKCON's leaders' arguments are *true*, actually leads to further powerful evidence for why they are in fact false!

The Desperation to Stop Śrīla Prabhupāda

In the previous article, we examined the consequence of accepting ISKCON's leaders' claims as being *true*. The consequence was that the guru hoax depends entirely on assuming that ISKCON's leaders possess mind reading powers! Below we examine the further consequences that arise from such an acceptance.

Inventing a new epistemology

The normal system is to get knowledge by reading Śrīla Prabhupāda's words and accepting what they say literally. However, if we accept the 5 "mind reading" rules documented in the previous article for how we must understand Śrīla Prabhupāda's statements, then such "rules" could be applied to *anything* Śrīla Prabhupāda states. Which would mean that whatever Śrīla Prabhupāda states could not be understood directly. Rather, it would have to be understood via ISKCON's leaders first reading Śrīla Prabhupāda's mind and then informing us what Śrīla Prabhupāda is "actually" trying to say.

Thus, ISKCON's leadership has had to invent a brand new system of epistemology just to circumvent the *ṛtvik* system given by Śrīla Prabhupāda and establish the guru hoax!

Zonal "appointment theory"

Another consequence of accepting the mind reading rules is that it explicitly links "*ṛtviks*" with "regular guru" or *dikṣā* guru. It is claimed in the slideshow mentioned in the previous article, that when Question 6 is asked: "Śrīla Prabhupāda then states how initiations should go on when he was no longer physically present."

However, Question 6 specifically asks about *ṛtviks*:

"No, he's asking that these ṛtvik-ācāryas [...] they give *dikṣā*..."

Thus, this would mean that it is claimed that the statement about "regular guru" or *dikṣā* guru which comes after Question 6 would apply to these *ṛtviks*. Hence, the consequence would be that Śrīla Prabhupāda is supposedly appointing *ṛtviks* who were to become *dikṣā* gurus. Thus, Śrīla Prabhupāda would therefore actually be appointing *dikṣā* gurus via first appointing them as *ṛtviks*. However, ISKCON's leadership had already rejected this theory long ago:

"Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appoint-

ment of *ṛtviks* as the appointment of gurus."

(HH Tamāla Kṛṣṇa Goswami, 3/12/80, one of the 11 *ṛtviks*, quoted in GBC's *ISKCON Journal*, 1990)

Thus, another consequence of accepting this current mind reading interpretation from ISKCON's leaders is that they have been forced to resurrect an appointment theory which they themselves had discarded long ago.

GBC's 'official' theory

In 2004, the GBC passed Resolution 409, which stated about the May 28th, 1977 conversation (henceforward "the conversation"):

"Śrīla Prabhupāda said that his disciples would become "regular gurus" [...] the GBC concludes that Śrīla Prabhupāda intended his disciples to become "regular gurus" after he physically departed."

1) This is *all* the resolution states about the conversation, and thus the existence of the 11 appointed *ṛtviks* is not even mentioned.

2) Therefore, the term "his disciples" here must refer to *all* of Śrīla Prabhupāda's disciples and thus it is claimed that the conversation asks *all* of them in general to "become regular gurus" or *dikṣā* gurus. But it is not claimed that Śrīla Prabhupāda ordered *all* his disciples to become *dikṣā* gurus – only that he "intended" it. Nor that it should even happen *on* his physical departure, but only at any time *after* it. Thus, the GBC is not even claiming that Śrīla Prabhupāda ordered the 11 disciples appointed as *ṛtviks* to become "regular gurus" or *dikṣā* gurus on his physical departure.

No *ṛtvik* → *dikṣā* guru order

After ISKCON's leadership rejected "the *dikṣā* gurus were appointed" theory, they still needed a non-appointment way to explain how *exactly* the 11 *ṛtviks* stopped being *ṛtviks* and instead became *dikṣā* gurus on Śrīla Prabhupāda's physical departure. Thus, over the years, they came up with 5 theories.

1) *Ṛtviks'* own personal desire

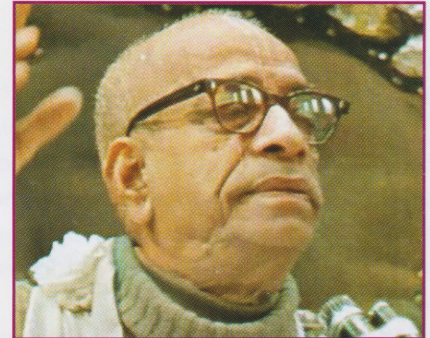
"So it stands to reason that after Prabhupāda's departure, they [the 11 *ṛtviks*] would go on, if they so desired, to initiate."

(HH Tamāla Kṛṣṇa Goswami, one of the 11 *ṛtviks*, 3/12/80)

2) Śrīla Prabhupāda's "hope"

"Prabhupāda's *ṛtvik* appointment therefore indicated, those whom he hoped would be able to become actual gurus; but he did not appoint them gurus."

(Under My Order, Ravindra Svarūpa Dāsa, 1985)



Śrīla Prabhupāda: Desperate theories fail to remove him as guru

3) Through a 'nod and a wink'

"obliquely and at arm's length. He appointed 11 *ṛtvik* gurus [...] this was a nod [...] a nod in their direction."

(Ravindra Svarūpa Dāsa, San Diego Debate, January 1990)

4) "Intended" it happen someday

GBC's "official" theory – see previous section (GBC Resolution 409, 2004)

5) The GBC voted them in

"because the GBC voted that I should serve Prabhupāda as a bona fide guru"

(HH Hridayānanda Dāsa Goswami, one of the 11 *ṛtviks*, 18/4/14, personal website)

But, as can be noted, all of these theories have a fatal failing in that they all accept that Śrīla Prabhupāda did not order the 11 *ṛtviks* to become *dikṣā* gurus on his physical departure.

Conclusion

Everything hinges on 11 *ṛtviks* turning into *dikṣā* gurus on Śrīla Prabhupāda's physical departure, otherwise the *ṛtviks* would remain as *ṛtviks*, and the guru hoax would not have begun. Therefore, in their desperation to concoct *something* to justify this happening, we can note that ISKCON's leadership:

1) First claimed the *ṛtviks* were appointed to become *dikṣā* gurus;

2) Then rejected this appointment theory;

3) Then offered 5 alternative theories for how the *ṛtviks* became *dikṣā* gurus, but all the theories accepted that Śrīla Prabhupāda did not order the *ṛtviks* to turn into *dikṣā* gurus on Śrīla Prabhupāda's physical departure.

4) Hence, in desperation, ISKCON's leaders have now resorted to:

a) Mind reading;

b) Thus, inventing a new epistemology;

c) And again taking shelter of the appointment theory they had begun with and already rejected as being false!

Desperation indeed!

BTP Interactive

Why preach to ISKCON?

"Why do you think Prabhupāda did not elect amongst the 11 original *ṛtviks* some other devotees who would have followed his actual orders? As their guru, he must have known who they were and had insight into their devotional desires, or were the original 11 *ṛtviks* just the best of a bad bunch of his disciples?"

I would like to know that if Prabhupāda had selected some of the present day IRM people to be *ṛtviks* back then, could you honestly say that you would have not gone down the path of the original 11?

I am wondering why you try to distribute *Back To Prabhupāda* at ISKCON festivals which according to yourself have deviated from Prabhupāda's mission and are more likely to elicit rage and anger than a receptive audience?

If we were to follow Prabhupāda's example when his spiritual master's mission was taken over by deviating disciples, Prabhupāda did not go to the temples and festivals of his deviant Godbrothers but instead went out amongst the yet to be devotees. Do you have any temples or major festivals at which you can attract conditioned souls?

Regards,"

- Viśvareta Dāsa, Brisbane, Australia

Editor replies:

1) We cannot speculate as to why Śrīla Prabhupāda may have taken an action. What we know is that when he was selecting the *ṛtviks*, he selected from those who were "senior *sannyāsīs*":

Śrīla Prabhupāda: "the senior *sannyāsīs*..."

Tamāla Kṛṣṇa: "So they should continue to..."

Śrīla Prabhupāda: "You can give me a list of *sannyāsīs*. I will mark who will..."

(Room Conversation, 7/7/77)

Given the propensity for any conditioned soul to make mistakes and cheat (which are two of the 4 defects of the conditioned soul), it would appear that Śrīla Prabhupāda decided to therefore simply pick from the most senior men.

2) As to whether or not IRM members would have deviated like the 11 *ṛtviks* did, one can simply say that being conditioned souls we cannot guarantee that we would not have deviated if placed in the same position.

3) You ask why we preach amongst ISKCON devotees who may not be receptive to our message. Because we have to try to help them see the truth about Śrīla Prabhupāda's

orders, since many of them did join the movement due to being attracted by Śrīla Prabhupāda's teachings. And thus, at least in theory, they are seriously interested in Śrīla Prabhupāda's teachings. Therefore, they, probably more than anyone else, deserve to at least be given the opportunity to come to know about these teachings in their original true form. And we have found that some have ended up appreciating the message.

4) Śrīla Prabhupāda established Lord Caitanya's movement in the form of ISKCON because he had been ordered by his spiritual master to do so. But we are not Śrīla Prabhupāda. In the last issue's Interactive section, we answered at length the question of why the IRM concentrates on preaching within ISKCON to devotees rather than the general public. We refer you to that answer given to Nadia Prakash Dāsa, of Varna, Bulgaria. We note that you categorise preaching to the public as being preaching to the "conditioned souls". However, those persons who are being misled within ISKCON are also conditioned souls!

Propagating Kṛṣṇa consciousness

"Stop the *BTP* magazine and use that money to propagating Kṛṣṇa consciousness."

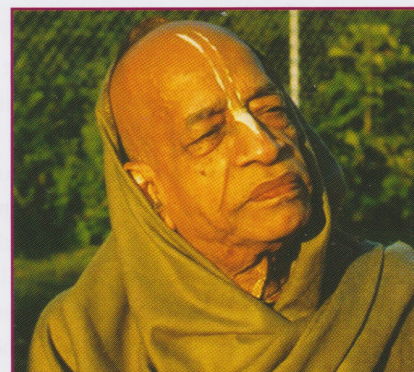
- Paramasamy Premasiri, London, UK

Editor replies:

1) You are under the mistaken understanding that the information which *BTP* contains is not part of Kṛṣṇa consciousness, and therefore we should use our resources for "propagating Kṛṣṇa consciousness" instead of on *BTP*. This information, technically called *guru-tattva*, or the truth about the guru, is not only very much part of Kṛṣṇa consciousness, but actually the very first step in Kṛṣṇa consciousness, without which one cannot even begin Kṛṣṇa consciousness. Without knowing who the guru is, and how one should serve him, one cannot move forward in Kṛṣṇa consciousness. Śrīla Prabhupāda established that every morning one must chant the *Gurvaṣṭakam* prayers to the spiritual master. And, indeed, in every ISKCON temple these prayers are still chanted every morning. Verse 8 of these prayers states:

"By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement."

2) *BTP* is dedicated to ensuring that such mercy from Śrīla Prabhupāda is made possible, by:



Śrīla Prabhupāda: The truth about his order is Kṛṣṇa consciousness

a) Establishing that Śrīla Prabhupāda is that spiritual master whom one must accept and worship;

b) Presenting his teachings in their unchanged form;

c) Combatting deviations away from Śrīla Prabhupāda's teachings, which are insidiously being presented as actually being Śrīla Prabhupāda's teachings.

By doing these things, it is possible for people to not be misled away from Śrīla Prabhupāda's teachings and thus be eligible for receiving his mercy. Which in turn will enable one to advance in Kṛṣṇa consciousness. Otherwise, without receiving this mercy, it is not possible to make any progress in Kṛṣṇa consciousness. Therefore, *BTP* is definitely, at least in theory, very much contributing to Kṛṣṇa consciousness – unless of course you can show that *BTP* does *not* engage in activities a) to c) above. But you have not even attempted to do this.

3) It is because you have not understood *guru-tattva* that you are thinking that *BTP* is not part of Kṛṣṇa consciousness. But because you have not understood *guru-tattva* is exactly the reason why you very much need *BTP*!

Rejecting bogus gurus

"Dear Krishnakant Prabhu,
Please accept my humble obeisances.
All Glories to Śrīla Prabhupāda!

Question: For initiated devotees who came across *The Final Order* after having taken *dikṣā* initiation in the current Multi *Ācārya* system, what would be the proper etiquette to approach Guru and reject him on the strength of Śrīla Prabhupāda's final instruction? Has IRM set a protocol to be followed regarding this situation?

Best regards,"

- Nestor Gonzalez, Eindhoven, The Netherlands

BTP Interactive (continued)

Editor replies:

We do not have a protocol as such, but I can tell you what people who have done this have told us they did:

Having realised their 'guru' is not an authorised bona fide guru at all, they have simply stopped following and worshipping such an unauthorised person, focusing only on Śrīla Prabhupāda instead, and some have written them a letter explaining what they have done and why.

"Hello, I hope this message finds you well. I practise a few rounds daily as well as attempt to read original teachings and practices. I found your page and am glad I did (iskconirm.com). Is it okay to continue to practise alone until such a time as ISKCON is fixed or updated? I am not an initiated member but try to live my life according to the teachings laid out by the founder. Many thanks,"

- Joseph Williams, Bradford, UK

Editor replies:

This is a question we get a lot, especially since many people are understandably cautious and wary about trusting ISKCON. We have therefore provided a dedicated webpage which answers this question in considerable detail here: iskconirm.com/visiting

Only one type of guru

"Hare Kṛṣṇa, Prabhu,

Please send me quotes, lectures, references, etc., regarding initiation from a non-living guru

Thanks. Warm Regards."

- Sanjay Prajapati, Mumbai, India

Editor replies:

1) Your question *assumes* that there is a *difference* between a physically present and a physically absent ("non-living") guru. Because, without such an assumption, your question makes no sense, nor would you even ask such a question. Just as if you had asked for quotes and references for initiation from a "non-Indian" guru, it would mean you had first *assumed* that there is a *difference* between an Indian-bodied and white-bodied guru. But you would need to first *prove* that your assumption, that such a *difference* exists, is correct.

2) But if no such differences existed, then you would *only* need references for getting initiated by a *bona fide* guru, because this would then automatically cover gurus of all races as well as physically present and physically absent

sent gurus. One would not need to search separately for evidence to take initiation from each type of guru.

And there is no difference between a physically present and physically absent guru in terms of being able to accept disciples. Please see the articles on pages 5 and 6 which address this point.

And the evidence that one must accept a bona fide guru is not disputed and is abundant – for example please see *Bhagavad-gītā* 4.34.

Nonsense Challenges

This is a column in which we answer various challenges that our readers have come across and forwarded to us for answering, and they are presented in the shaded boxes below.

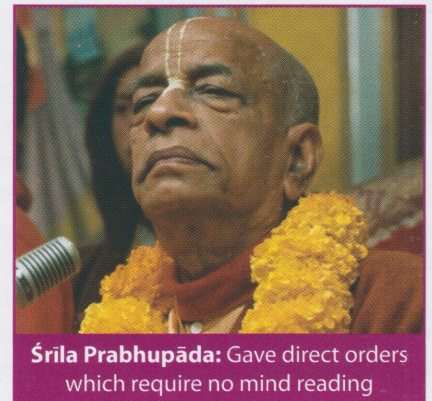
"Prabhupadavani.org/transcriptions/770528mevrn 13:30 minutes in. Proof "ṛtvik" Philosophy is false, straight from Śrīla Prabhupāda's mouth. So much hype for no reason. Listen closely; if you don't understand, listen again. Posting this for those who are confused about the subject. I'd rather go with Prabhupāda's words As It Is. Not Prabhupāda's words as others interpret."

1) This announces that there will be some "proof" directly from "Śrīla Prabhupāda's mouth" that the fact that Śrīla Prabhupāda is ISKCON's *dikṣā* guru (which guru hoax supporters label "ṛtvik") is false. However, the reference given presents only the series of 6 questions and answers which took place on May 28th, 1977, and which we covered on pages 8-9. Therein, we noted that one needs to use mind reading to reach conclusions that constitute "proof" that the IRM's position – that Śrīla Prabhupāda is ISKCON's *dikṣā* guru – is not correct. But since no such mind reading powers have been proven to exist, this so-called "proof" also does not exist.

2) The article on pages 8-9 dealt specifically with assuming that the arguments given by the guru hoaxers were *true* and *accepting* the mind reading which resulted from that. But what if we do *not* use mind reading? Then what are we left with? We are left with two things:

a) Śrīla Prabhupāda is asked how initiations will go on after his physical departure and he answers "officiating *ācārya*/ṛtvik". These are *complete* answers, because after giving them Śrīla Prabhupāda stops speaking and allows *other* questions to continue.

b) Śrīla Prabhupāda then emphasises



Śrīla Prabhupāda: Gave direct orders which require no mind reading

3 times that in order for such *ṛtviks* to *then* change into *dikṣā* gurus, it would actually require an order for that to happen:

"On my order";

"Be *actually* guru, *but* by my order";

"When I order you become guru".

Thus, absent the mind reading, you are left with:

i) The **fact** that *ṛtviks* will conduct initiations after Śrīla Prabhupāda physically departs;

ii) The **condition** that for these *ṛtviks* to become *dikṣā* gurus will require an order.

3) Was such an order for the *ṛtviks* to turn into *dikṣā* gurus on Śrīla Prabhupāda's physical departure given? There are 3 possibilities. It was given *before* this May 28th, 1977 conversation, during it, or after it.

i) **Before:** If Śrīla Prabhupāda was referring to an order he had *already* given then he would have said:

"When I *had* ordered you become guru"

rather than:

"When I order you become guru".

Even if one claims that Śrīla Prabhupāda was referring to a previous order, no one has produced such a "become guru" order which states that *ṛtviks* would instantly turn into *dikṣā* gurus as soon as Śrīla Prabhupāda physically departs. This is what would have been needed for the *ṛtviks* to have *ceased* functioning *as* *ṛtviks* as soon as Śrīla Prabhupāda physically departed.

ii) **During:** There is no order given for *anything* during the conversation. Rather, we have Śrīla Prabhupāda stating he *will* recommend *ṛtviks*/officiating *ācāryas* *afterwards*, followed by a further 4 questions and answers. That's all. No orders for *dikṣā* gurus or anything else."

iii) **After:** After May 28th, 1977, Śrīla Prabhupāda *only* gives an order for *ṛtviks* on July 9th, 1977, just as he stated in this conversation he was going to do. No orders for these *ṛtviks* to then turn into *dikṣā* gurus were given.



BTP Interactive (continued)

Hence, there was no order for *ṛtviks* to turn into *dikṣā* gurus on Śrīla Prabhupāda's physical departure.

4) What about Śrīla Prabhupāda using the words "grand-disciple" and "disciple of my disciple"? However, ironically, this is the strongest evidence that Śrīla Prabhupāda had ordered *ṛtviks* to initiate on his behalf after his physical departure. Why? Because right before he uses these words, Śrīla Prabhupāda is asked:

"So they may also be considered your disciples."

To which Śrīla Prabhupāda replies:

"Yes, they are disciples."

He cannot here be referring to:

a) The disciples of his disciples because Śrīla Prabhupāda immediately makes a point next of stating that if *dikṣā* gurus were to exist, then they would *not* be his disciples, but his "grand-disciples" and "disciple of my disciple".

b) Nor, can the question and answer be referring to initiations in Śrīla Prabhupāda's physical presence, since Śrīla Prabhupāda had just stated that in his physical presence the disciples are his –

"Because in my presence one should not become guru"

(Previous statement made by Śrīla Prabhupāda)

– and thus, the question had already just been asked and answered.

Therefore, if we put Śrīla Prabhupāda's two statements together, we have Śrīla Prabhupāda saying regarding initiations after his physical disappearance:

i) Yes, they are disciples.

ii) They are *not* disciples (but grand-disciple, disciple of my disciple).

There is only way these two statements, spoken consecutively, can make sense. And that is if no. ii) was speaking about what *would* happen if Śrīla Prabhupāda were to order *dikṣā* gurus. Which is exactly what he states:

"his grand-disciple ... When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple."

Thus, statement no. i) is definite – yes, they are disciples.

But statement no. ii) is conditional, linked to *dikṣā* gurus being ordered.

Therefore, in conclusion, without mind reading, all we have is "proof" for *ṛtviks*, not *dikṣā* gurus, being ordered to conduct initiations, for after Śrīla Prabhupāda's physical

departure.

"Śrīla Prabhupāda did not name temples after himself, magazines after himself, or anything but his books and tape ministry. Śrīla Prabhupāda did not make the international society for Prabhupāda consciousness, *ṛtviks*, IRM or any other such nonsense."

1) The very first statement made is incorrect. Śrīla Prabhupāda did name a temple after himself:

"Formerly, this place, Manor, was known as Piggot's Manor. Now we have named Bhaktivedanta Manor."

(Śrīla Prabhupāda, Lecture, 22/8/73)

This refers to Bhaktivedanta Manor, the largest ISKCON temple in Europe.

2) Śrīla Prabhupāda also *did* "make *ṛtviks*". He did this in the July 9th, 1977 directive.

3) It is claimed that the IRM is "nonsense". But the IRM simply states that ISKCON should be managed according to Śrīla Prabhupāda's desires. Thus, if one claims that wanting ISKCON to be run as Śrīla Prabhupāda desired is "nonsense", then it is actually the person who makes such a claim who is "nonsense" – as there is nothing wrong in obeying Śrīla Prabhupāda.

Appreciation

"Thank you for putting together the book "The Authorized *Bhāgavatam*". As I mentioned earlier, it has reinforced my belief that we need to read what Śrīla Prabhupāda has given to us and not just a person who is adept at Sanskrit – you clarified this several years ago.

Thank you for continuing to help fallen souls like me to get the transcendental light of our spiritual master Śrīla Prabhupāda! Ever grateful for your service!! I now completely understand your service as a true Vaiṣṇava who is never dependent on anyone else other than the spiritual master and Lord Krishna – you are inspiring by your behaviour!!

Please pardon my offences. Please continue your outstanding service. Thank you for your spiritual guidance.

Your servant,"

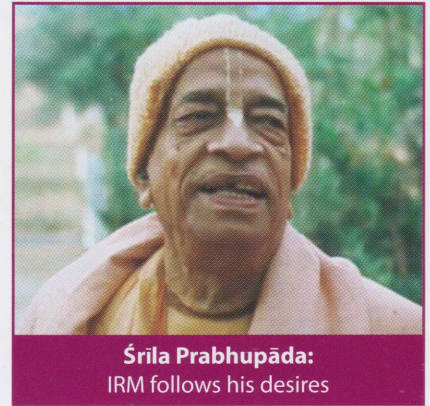
- Piyush Ahuja, Chennai, India

"Thanks a lot beforehand! Continue your excellent work!"

- Joachim Roeber, Hamburg, Germany

"Hare Kṛṣṇa,

I write you to convey my cordial gratitude towards "Know The Truth" of BTP. I will be glad to step forward to the light of truth.



Śrīla Prabhupāda:
IRM follows his desires

With Best Regards,"

- Anupam Sarker, Khulna, Bangladesh

"Thank you for your continued perseverance in presenting Prabhupāda's teachings.

Best regards,"

- Rammohan Dāsa, Vienna, Austria

"Hare Kṛṣṇa, Prabhu, it is my pleasure to contribute the best I can according to my limitations. Recently, we just got and started 2 farm communities we are working on and the preaching in Mexico City, one of these farm communities was from ISKCON devotees, but no more. They are following Śrīla Prabhupāda as it must be done. I think you will like to read that actually, we sent them TFO and discussed with them at the point that they got convinced by the irrefutable proofs. My wife also was into Vrinda but got convinced too, so your service is highly appreciated and needed here!"

- Kṛṣṇa Kīśor Dāsa, Mexico City, Mexico

"Thanking you for guiding us to the right direction."

- Dipeswar Boro, Guwahati, India

"Dear Krishnakant Prabhu,

Many thanks for your important service."

- Balarāma Dāsa, Queensland, Australia

"I am profusely happy to know that BACK TO PRABHUPĀDA is now come. Tremendously happy for that. I am eager to receive my copy of BACK TO PRABHUPĀDA."

- Uttam Kumar Dey, Patna, Bihar

"Thanks for your amazing service. Prabhupāda is glorious. Thank you for everything!"

- Dora Nasri, Saint Etienne, France

"Thank you for your service to Śrīla Prabhupāda. Your servant,"

- Patita Pāvana Dāsa, San Francisco, USA

"Love your magazine. May Lord Kṛṣṇa empower you to achieve ultimate success in establishing Śrīla Prabhupāda as the only guru in ISKCON. Hare Kṛṣṇa."

- Sunanda Parashar, California, USA

"I currently receive BTP magazine for which

BTP Interactive (continued)



Śrīla Prabhupāda:
The conduit of Kṛṣṇa's mercy

I am very grateful. You are doing a great work in striving to return ISKCON to what Prabhupāda desired.

Thank you,"

- **Russ Thomas, Georgia, USA**

"Dear Krishnakant Prabhu,

Please accept my obeisances, all glories to Śrīla Prabhupāda. I know that everything I have, even on the material level, is by your mercy only. Since I translate *The Final Order*, I realize more and more your mercy upon all the fallen souls of this Kali Yuga. You are the real servant of Śrīla Prabhupāda, and I'm honoured to help a little bit in that mission.

I'm distributing more and more the French *Final Order (La Dernière Directive)* and it is really enlivening to do so. As time running, we understand more deeply that the only and sole business is to become Kṛṣṇa conscious. Thanks to help us to do so by denouncing regularly the wrongs going on in the name of Śrīla Prabhupāda.

I say often that 42 years ago, when I said that I had stopped eating meat, people used to look at me in a strange way with wonder, what I'm going to eat? But nowadays, there are no more questions, even they could ask: Vegetarian? Or vegan... It has turned to be more common now. In the same way, your preaching is doing its job, and more and more people are turning their mind towards the idea that Śrīla Prabhupāda is the sole *dikṣā* guru of ISKCON. Of course, it is not that they adopt the conclusion of *TFO* wholeheartedly immediately, false ego is breaking a lot, but little by little things are changing. So great hope for the future. Looking forward to hear about you.

Your servant in the mission of Śrīla Prabhupāda,"

- **Ānandamaya Dāsa Adhikāri, Isan, Thailand**

Editor replies:

Thank you very much for your kind words but I wish to clarify a very important point.

What has happened to you is entirely and solely due to having received Śrīla Prabhupāda's mercy – not mine. On the contrary, it is not possible for me, due to being a fallen soul of *Kali-yuga*, to be giving "mercy" to anyone – rather I am much in need of it myself.

"I am willing to read the book *100 Deviations: The life and teachings of HH Śivarāma Swami*. Since a few years I was willing to take *dikṣā* from an ISKCON guru but before that I am willing to read the book.

Thanks and regards,"

- **Pradip Kumar Datta, Assam, India**

Editor replies:

Yes, it is very important to at least study the issue before making such a life-long commitment. There is no need to make such vital decisions blindly. So many people who have studied have then thanked us for saving them from making the biggest mistake of their lives.

"Thank you for your service to Śrīla Prabhupāda. Hare Kṛṣṇa."

- **Charlie Grandgent, Florida, USA**

"I would like to read more about Śrīla Prabhupāda's instructions after his departure because Kali Yuga is becoming stronger day by day and we need to have Śrīla Prabhupāda back with us through his vibrations. Please send me a copy of *Back To Prabhupāda* and I hope I can receive His mercy to help me."

- **Mavish Ragnath, Phoenix, Mauritius**

"Thank you for your continued efforts in serving Śrīla Prabhupāda and Vaiṣṇavas everywhere."

- **Joshua Zimmerman, Indiana, USA**

"Ok, you are right on so many things, I was wrong to judge the actions of a senior devotee without proper knowledge. I'm sorry, will you forgive me for offending you so we can once again bring a revival of standards."

- **John Olesky, Florida, USA**

"All glories to all the sincere followers of Prabhupāda worldwide. *The Final Order* book *Ki Jai*. Defending Prabhupāda's authority to set up a *Ṛtvik* system of initiations! Very determined after 25 years or more of struggle!!! Victory for Prabhupāda must come. Failure is not an option. Great service, Krishnakant Prabhu!!! *Jai!* May Śrīla Prabhupāda's blessings always be with your good self! Hare Kṛṣṇa!"

- **Sudarshan Dāsa, Arouca, Trinidad and Tobago**

"Hare Kṛṣṇa,

Please accept my humble obeisances and

all glories to Śrīla Prabhupāda!

Singapore has a lot of such corruption in relation to what the movement is supposed to be. Commercialisation and Money Talks in today's ISKCON and ISKM, etc. I was turned off by what happened after Śrīla Prabhupāda's Day of "Disappearance" and how people then claimed themselves to be *Mahā* Gurus and *Acharyas* themselves, changed and misled, misinformed as well as abused innocent devotees. Hare Kṛṣṇa, thank you for saving me from the current corrupted GBC and ISKCON which are not what Śrīla Prabhupāda preached and taught."

- **Ellie Lee, Singapore**

"BACK TO PRABHUPĀDA KI JAYA!"

- **Śrīmaya Dāsa, Pattaya, Thailand**

"Mind blowing edition. Explosive issue!! Krishnakant has outdone himself this time. Spot on as usual."

- **Gita Suchak, London, UK**

"Hare Kṛṣṇa, Krishnakant Prabhu.

Please accept my obeisances. All glories to Śrīla Prabhupāda.

Thanks for your kind nectar gift of truth, as usual, arriving at an auspicious time. Another great issue! Thank you for your posting my appreciation comments. Appreciated your steady service. Looking forward to reading these issues of the fabulous *Back To Prabhupāda* well written. ISKCON mis-leadership definitely needs to follow Śrīla Prabhupāda's orders, not be blinded by prejudice assuming they must somehow be successor gurus.

Blessings to you and your team. Taking this Issue with me to Vṛndāvana for Kārtika, pass it on and to honor Śrīla Prabhupāda on his disappearance day. Stay healthy and safe in these times of government agendas. Your service is needed.

Your lowly servant,"

- **Rathayātrā Dāsa, Bangalore, India**

"Hare Kṛṣṇa, Krishnakant Prabhu,

Lord Śrī Kṛṣṇa practised politics in His pastime in Vṛndāvana in His youth, especially with His mother and father, and in Mathurā with many of the historical accounts in the *Mahābhārata*. So we shouldn't be surprised with neophyte devotees using politics to condone their reasons to bully themselves into positions of "As good as God Gurus". Therefore, thank you, to make us aware of this so that we don't fall into the same trap.

Your humble servant,"

- **Ananta Śeṣa Dāsa, New South Wales, Australia**

Taking the Guru Hoax to Television

Recently, a TV programme titled “**Krishnas: Gurus. Karma. Murder**” was broadcast internationally by Peacock, which is a major streaming service with 30 million paid subscribers. The programme is advertised as being about “*Krishna devotees who discover their movement has been corrupted by greed, lust for power, and vengeance.*” The quotes in the shaded boxes are taken from this programme.

Lying about the Guru Hoax

“Everyone was always wondering what happens after Prabhupāda passes away. [...] On his deathbed, he said, “I will name some of you to be gurus.””

(Episode 1, Bhagavān Dāsa)

The above statement is made by **Bhagavān Dāsa (“BD”)**, one of the original 11 “*ṛtviks*” who then became a “zonal *ācārya*” guru and usurped Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru after Śrīla Prabhupāda’s physical departure. And this statement is an outright lie. Śrīla Prabhupāda never stated on his “deathbed”, or anywhere else, that “I will name some of you to be gurus”. Nor did he in fact ever name any gurus. He *did* name devotees on July 9th, 1977, to specifically be his representatives (*ṛtviks*) who would accept all future persons who join ISKCON to be his initiated disciples. Thus, by this act, Śrīla Prabhupāda actually continued to name only *himself* to be the guru for ISKCON.

Guru Hoax self-contradiction

HH Hridayānanda Dāsa Goswami (“HD”) is another one of the original 11 *ṛtviks* cum “zonal *ācārya*” gurus who usurped Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru. HD claims:

“I literally got a letter in the mail, and suddenly I was a guru.”

(Episode 1, HD)

Thus, HD claims that he became a guru “suddenly”, and this was due to getting a letter in the mail. But HD’s own statements would contradict this. For HD has already claimed that he became a guru via having been voted to become one by the GBC at the 1978 Māyāpur meetings:

“In the 1978 Māyāpur GBC meeting [...] the GBC voted that I should serve Prabhupāda as a *bona fide* guru”

(HD’s personal website, 19/4/14)

However, the facts about this event are that:

1) HD himself attended this meeting as a member of that very same GBC.

2) Thus, according to HD’s account, HD, as part of the GBC, voted that he should become a guru.

Thus, his guruship came about due to a vote and not a letter.

Being on Prabhupāda’s level

“I never thought I was on the same level as Prabhupāda. I never thought that for a second. I was constantly teaching the opposite.”

(Episode 3, HD)

After HD became a guru:

a) He adopted the honorific title “**His Divine Grace**”. The GBC accepted that this title implied a status on the level of Śrīla Prabhupāda because they passed a resolution that this honorific should no longer be used by any ISKCON gurus (**GBC Resolution 406, 1999**), whereas it is the title that had always been used to address Śrīla Prabhupāda.

b) He adopted the honorific title “**Ācāryadeva**”, which Śrīla Prabhupāda explains can only be used by one who:

“**always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord**”

(Cc., Ādi-līlā, 1.46, purport)

This qualification is so exalted that it is not enough that one engages in “unalloyed” devotion, but one must also do this “always”, and thus one is a “direct” manifestation of the Lord. Śrīla Prabhupāda is clearly such an exalted personality.

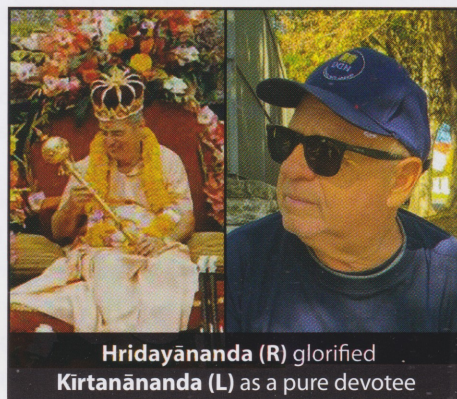
Thus, through the adoption of such honorific titles, HD was communicating to his disciples and the world at large that his “divine” position as a “direct” manifestation of the Lord was on a similar level to Śrīla Prabhupāda.

“Ex-Nazi” gurus

“I became a villain because I’d been one of the original gurus. It got to the point of being a guru was almost like being an ex-Nazi or something. Like, where were you, you know, when Hitler was in power? [...] I just thought...I’m out of here.”

(Episode 3, HD)

Kirtanānanda (“KID”) was one of HD’s original 11 *ṛtvik* cum “zonal *ācārya*” colleagues, who, like HD, also usurped Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru. By the end of the programme, KID’s crimes and conviction



Hridayānanda (R) glorified Kirtanānanda (L) as a pure devotee

tion for them – including conspiracy to murder and sentencing to 30 years in prison – had been documented. The above statement was HD’s final statement in the programme and he complains bitterly about the “guilt by association” with KID’s crimes. That just as people challenge those who were Nazis regarding what they were doing and how implicated they were when Hitler was in power; then as a fellow “zonal *ācārya*” guru colleague of KID, HD is also similarly challenged. Well, we know exactly what HD was doing whilst KID was in power and doing all his criminal nonsense. HD was actually glorifying KID in the most sacred place possible – HD’s version of the holy scripture, *Śrīmad-Bhāgavatam*:

“we are happily resting in the New Vrindaban community, founded by His Divine Grace Kirtanānanda Swami Bhaktipāda”

(HD, *Śrīmad-Bhāgavatam*, 11.7.6, purport, 1st printing, 1982)

The **GBC resolution 406, 1999** mentioned in the last section also banned all honorific titles ending in “*pāda*”. Thus, they accepted that such honorific titles implied a status on the level of Śrīla Prabhupāda, since this honorific is how Śrīla Prabhupāda had always been addressed. Therefore, by honouring KID with not one but two titles, “His Divine Grace” and “**Bhaktipāda**”, which were acknowledged as being applicable in ISKCON to Śrīla Prabhupāda, HD broadcast to the world that KID was supposedly a most exalted devotee on the level of Śrīla Prabhupāda.

Conclusion

To know the truth, one cannot rely on ISKCON’s leaders. ISKCON members, like those who watch this programme, will continue to be duped in regard to the details of the guru hoax. Whereas those who read *BTP* will live in the truth as the IRM continues to remain vigilant to stop people being misled.

Personal Attacks v. Philosophy

Those who claim to follow a philosophy may not follow it correctly or may misuse it for self-aggrandisement, even though the philosophy itself may be perfect. Thus, the *behaviour* of the followers of a philosophy in and of itself tells us nothing about the validity of the philosophy they claim to follow. Indeed, when one is unable to rebut a perfect philosophy, a common tactic is to instead attack the supposed errant behaviour of those who claim to be following the perfect philosophy.

In BTP 19, Editorial, we highlighted the Great Guru Hoax Part 3, wherein, just as GBC gurus misuse Śrīla Prabhupāda's teachings to replace Śrīla Prabhupāda as the *dikṣā* guru – the Great Guru Hoax Parts 1 and 2 – some also claim to *accept* that Śrīla Prabhupāda is still ISKCON's *dikṣā* guru (labelled "*ṛtviks*" by ISKCON leaders) just as a vehicle to promote themselves. Those who accept Śrīla Prabhupāda as the *dikṣā* guru in Bangalore, India, have been attacked by GBC voted-in guru **HH Bhakti Vikāsa Swami ("BVKS")**, who claims that they are cheating in this way:

"they rejected their guru and said, 'No, I'm directly Prabhupāda's disciple'. You look on their website and it's all about, the Bangalore thing, it is all the pictures of them and it's them who gives all the talks. It's Animal Farm [...] they threw out the guru and became the guru themselves. [...] you see they give initiation, they give the beads and the person bows down to them. So it's cheating."

(BVKS, "Guru Issues, Part 25, Why We Worship the Guru", recorded 24/9/23)

But this does not tell us anything about the validity of the philosophy they are supposedly following. Indeed, BVKS claims that they are *not* following the philosophy they espouse, but instead are cheating. Rather, to assess the validity of the "*ṛtvik*" philosophy in question here, BVKS would *actually need to address the philosophy itself*. But when he tries to actually do this, we can see why he likes to spend time attacking the supposed followers, because he is unable to deal with the philosophy. Thus, continuing, in the same lecture mentioned above, he states:

"the big *ācārya* of the *ṛtvik* thing down in Bangalore, he says, 'I came to Kṛṣṇa Consciousness by reading Prabhupāda's books, so Prabhupāda is my guru.' But that's not all. You were taught, you were trained by others how to chant, all the different procedures. It's not that you understood everything in Prabhupāda's books just by reading. You had to have it explained to you. Just cut that all out. So what is there going on, *yasyāprasādān na gatiḥ kuto 'pi*."

(BVKS, "Guru Issues, Part 25, Why We Worship the Guru", recorded 24/9/23)

BVKS here criticises the reasoning (given by the "*ṛtviks*") – that one became Kṛṣṇa conscious by reading Śrīla Prabhupāda's books and therefore Śrīla Prabhupāda is one's *dikṣā* guru – as being mistaken. BVKS states that the *ṛtviks* claiming Śrīla Prabhupāda is one's *dikṣā* guru would lead to the devotees who trained them in the practical aspects of Kṛṣṇa consciousness and explained Śrīla Prabhupāda's teachings to them being "cut out". Which can only be the case if the devotees who did the training should actually be considered to be the *dikṣā* gurus rather than Śrīla Prabhupāda. To reinforce his point, BVKS then quotes part of the verse sung to the spiritual master every morning in ISKCON temples: "*yasyāprasādān na gatiḥ kuto 'pi*". Translated, this means: "**without the grace of the spiritual master one cannot make any advancement**", again implying that the devotees who were responsible for training are the real candidates to be one's *dikṣā* guru rather than Śrīla Prabhupāda. BVKS does not allow for these devotees to be accommodated as being one's *śikṣā* guru, in which case there would be no conflict with claiming Śrīla Prabhupāda is one's *dikṣā* guru, and his criticism of the *ṛtviks* would thus be incorrect.

However, in this same lecture, BVKS also states:

"Śrīla Prabhupāda, he had about 5,000 disciples [...] But he didn't personally train every one of them, it's physically not possible."

(BVKS, "Guru Issues, Part 25, Why We Worship the Guru", recorded 24/9/23)

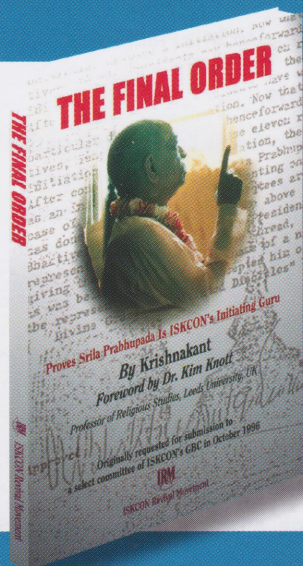
Thus, BVKS *accepts* that Śrīla Prabhupāda did not personally train all his disciples. Hence, he accepts that being trained by someone else does not change the fact that Śrīla Prabhupāda is still one's *dikṣā* guru. However, we just quoted him claiming the exact opposite in the case of the "*ṛtviks*". Hence, BVKS's "philosophical" argument against the "*ṛtviks*" consists of simply contradicting himself. Which means his "argument" against the "*ṛtviks*" is easily defeated... by himself! That one contradicts oneself is bad enough, but to do so in the *same* lecture just minutes apart, reveals an even greater foolishness than is usually displayed by ISKCON's leaders. And, thus, it becomes clear why they prefer personal attacks to discussing the philosophy in depth as we do here in BTP.

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- HH Bhakti Vikāsa Swami, ISKCON guru

With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK